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FEBRUARY 1934

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Our February Issue

concerns itself very largely with our work in Africa.

In 1922 the new station of Galangue was opened in the West Central Africa Mission by Rev. and Mrs. Henry C. McDowell and Mr. and Mrs. Samuel B. Coles. Much later Dr. and Mrs. Aaron M. McMillan joined the station. It was a pioneer venture of the colored Congregational churches of the South and it has grown mightily. Its missionaries have kept very close to the basic needs of the people, and anyone who has read what Mr. McDowell has had to say on page 366 of our November, 1933, issue and, farther back, on page 171 of our May issue, will see how he and his associates have endeavored to practice what he preaches in the exceedingly thoughtful article in this number.

About fifteen years ago the South Africa Mission was convinced of the need of social work in Johannesburg to offset the powerful influences for evil besetting the thousands of young men drawn from every part of Africa to work in the gold mines. That man of vision, the late Rev. Frederick B. Bridgman, pleaded while on furlough for the funds with which to start such work, and in 1918 a specially trained man, Rev. Ray E. Phillips, went to the field. It would take a large book to adequately set forth what has been accomplished since then and what is being accomplished and attempted. Mr. Phillips' article is merely a bulletin of the month, so to speak. But note the map of his field.

Miss Mary Hurlbut's prose poem brings a lump into one's throat, and a feeling that one must *do* something for those singing people.

Rev. Philip D. Dutton carries out the Oberlin-Shansi tradition by being an Oberlin man himself. He is specially connected with the Community Church of Taiku and its social as well as evangelistic activities.

Lastly, we would draw attention to the story of the United Missionary Conferences.

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Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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A Young Zulu in Courting Costume

As It Looks to the Editor

Dr. Covell and His Successor

The Bureau of Pastoral Supply continues to show its ability to choose wisely. It made no mistake when it called Rev. Arthur J. Covell to be its executive secretary, and now upon the retirement of Dr. Covell it calls Dr. Charles C. Merrill to the task.

It is a good choice. Dr. Merrill is known from coast to coast as a man of administrative sagacity, broad pastoral experience, high ideals for the ministry, and a deep devotion to the Church and its Christian mission. He will bring prestige and a nation-wide interest to the office.

Dr. Covell can retire with pardonable pride as he looks back upon his work of twenty years. He has built deeply and solidly. He has won the undying gratitude of the friends of the Bureau—particularly those who have been close enough to him to know under what conditions he has been victoriously constructive.

And we who have summered and wintered him in the Congregational House, all through these years, will miss his quiet strength and dignity, his brotherliness and Christian grace.

Prayer for Missions

The *Prayer Cycle* for 1934, published by the Commission on Missions, is being edited by Rev. J. Spencer Voorhees of Hartford. In general he is following the method of Rev. Austin Rice whose daily comments and suggestions for 1933 were of unusual helpfulness. We anticipate an increasing dependence upon the *Cycle*, for are we not being forced back by events and conditions to first principles?

The *Cycle* may be ordered at once of the Commission on Missions (Miss Lucy V. Seidler), 287 Fourth Avenue, New York, or through the Regional offices in Chicago and Boston, or through the various State offices.

Let us attempt more by prayer than ever before. Let us join the Fellowship of Those Who Care. And let us make use of the special Day of Prayer for Missions on February 16.

He Made God Beautiful

We have been reading *Frederich Ernest Emrich, Lover of Humanity*, by Winfred Rhoades (Pilgrim Press). It is an inspiring tribute to a truly great missionary leader.

One expression sums up the lesson of "Father Fritz's" life: "*You have made God beautiful*"—an expression used by different parishioners in different parishes, and, also used, in substance, over and over again by the author himself and the many whom he quotes.

He made God beautiful! No wonder that his home missionary society became a "going concern"; that its annual income increased 60 per cent in twenty years under his leadership; that its invested funds grew from around $80,000 to $1,500,000; that it was honored and supported by an ever-enlarging constituency of devoted, sacrificing friends!

We know of another Board secretary, in another denomination, who because of his genuine spiritual enthusiasm, his inspiring insistence upon putting religion first in the work, and his powerful presentation of Jesus Christ as *the* motive and message of missions has had a most remarkable influence upon the giving of both churches and individuals to his board. He too has made God so beautiful that people have believed in the very work he stands for and have wanted to help him—and his God—in that work.

We do not imply, of course, that where gold does not happen to flow into the treasuries of our boards the cause must lie in a lamentable lack of men and women of prophetic vision and utterance. We know from close observation that in the very societies that are losing most heavily these days there is real spiritual leadership. Yet, we all, the strong and the weak alike, never cease to welcome the truth that there is in this work something far more potent than executive and promotional skill; that in the pushing of any Christian cause whatsoever there is no substitute

for the Emrich kind of leadership which seeks primarily to make God beautiful, whatever else may result.

Honor with Loyalty

Now and then we hear of a church that borrows from its Benevolence funds in order to meet an emergency in its local expenses. It is not a general practice by any means, and is usually severely condemned even by those who do it.

But we have just heard of a case where a church, balked by a bank moratorium, was compelled to defer payments on its Benevolence pledges but did so on the short-term loan basis. In other words, the Trustees of the church took the stand that the interest which would have been paid the bank on a similar "loan" must be added to the amount due the Benevolence Account of the church. And this was done when the deferred payments were made good.

The Trustees were those of the First Church of Oberlin, Dr. James Richards, Pastor. They deserve a place in our Hall of Fame.

Starting Anew with God

We have just returned from the forty-first meeting of the Foreign Missions Conference of North America held at Garden City, January 3-5. It was the most progressive gathering of Mission Board delegates that we can recall. So much so, in fact, that we are still rubbing our eyes as if waking from a dream.

Could this progressiveness have been due to the Laymen's Inquiry Report or to the boards' being driven together by their financial difficulties, or to Mr. Roosevelt and his New Deal psychology? Who knows—and who cares? Sufficient is the fact that in foreign missionary circles we have entered upon a new day of progress together.

A new spirit is within us. The world situation today seems full of God. When in human history has there been such a world-wide breaking up of old systems? When such a reorganization of human society along new lines? When has the human mind been so truly in flux, so responsive to the touch of leadership, so malleable, so capable of taking on new and better forms of thought and purpose? When has God's hand been more evident in breaking up the crust of deadening tradition, of cruel, stifling systems of thought and life, of national and international organizations that have threatened the soul and life of the masses to the material benefit of the few? When has the mind and heart of humanity been so really open to the love of God as expressed in Jesus? When has there been a greater demand for Christian missionary service of the highest order? And has the cause we serve ever had a surer, nobler sense of a peculiar mission under God than it has today in this great period of revolution and reconstruction?

The Lord is indeed making all things new. So must we. We must stand ready to lose, if necessary, all the material investments of the past; to scrap every established system of work; to discard old policies and principles of administration; to follow God out into a new day of activity. The times demand, not masters of retreat, but re-creating spirits.

Nor can we be thwarted in our re-creating purpose by any spirit of defeatism. The enemy is upon us without a doubt. On the American Board field alone scores of missionaries are being withdrawn; schools and hospitals are being closed; stations and even missions are being given up. The missionary morale is beginning to suffer; here at home the receipts have fallen off by the hundreds of thousands, and the Board has begun to draw upon its capital and to use up its reserves.

But to those who re-create with God the situation is always "excellent." Our right may be rolled up, our left shattered, our communications threatened, yet we attack with our center in fullest confidence.

And the situation *is* excellent. We are where we can have a new start in life if we will. We are becoming free to reconstruct along new lines. God grant we may take advantage of our position!

Elements of Permanent Value in the Umbundu Way of Life*

By HENRY CURTIS McDOWELL

THE Umbundu approach to life views life whole. Our foreign compartments of thought and distinctions between secular, religious, social, political, economic, and what not, are not a part of Umbundu thinking. A given feast or particular observance that we might call religious, will be as fully economic, political, and social as anything else. Herein is the strength of their culture while intact, but its main weakness when adjustments and compromises are to be made.

One hears a great deal about conserving the good in the native culture, and all of us are committed to that approach. After nearly a decade and a half of conscientious effort I confess that it is extremely difficult. I have been literally lured, and still am, by the brilliant opportunity for real vision and statesmanship that should lay the foundations for a composite system, conserving the people's soul and at the same time commending itself to the Christian conscience.

When the opportunity came to go into a new region and thus be associated with an enterprise from its inception, I calculated that my time had come. After ten years I am not so sure. The missionary, however conscientious and well versed in the Umbundu way of life, is treading upon dangerous territory when he undertakes to discriminate between the elements of permanent and wholesome value and otherwise. The native leadership must point the way.

The Native Himself Cannot Discriminate

My experience points out several difficulties at just this stage. The Ochimbundu's sense of discrimination, even the more advanced, is not at present equal to the task. I know a few individuals who are beginning to see the light, but as a group they are inclined to interpret unavoidable adjustments as discrediting the whole system. And the system once shattered, they themselves in many instances hasten its breakdown. The much discussed disintegration of native life is provoked, to be sure, by outside influences, but once begun is too often encouraged from within.

The native Christian is often the worst sinner in this regard. The average first generation Christian is glad to get away from the old system. He knows it too well and is willing to throw it overboard bag and baggage. Unconsciously many of the restraints remain with him and play an important part in his Christian life. He does not subject himself to an examination and feels the whole time that he is motivated solely by the newly found Word of God. He usually makes a good Christian and is an influence for good, and is very likely to be quite evangelistic. He is likely to refer to ordinary native life as darkness, sin, and the world, and not realize that many of the social restraints and the holy fear that the old system put into him are helping to make him what he is.

The youngsters and the second generation Christians are not only without the social restraints of the old system, but are usually reared in an atmosphere that positively discredits the old system en bloc. The implications of present tendencies on second and third generation Christians are really alarming, not only to the friends of the native way of life, but also to the progress of Christianity itself among them.

Everything in Tribal Life Had a Religious Slant

Another difficulty: in the old system practically everything of primary importance in tribal life was given what we would call a religious turn or slant. I have been interested to note how in the development of native institutions, the neces-

*Read at a Mission Discussion of *Re-Thinking Missions.*

Some Types of West Africa Women

sity, usefulness, and workability of the custom would be established, but there would usually be originated some sort of religious ceremony in connection with it, and thus give it a religious content. This, of course, made it compelling to a people who did not care about reasoning the thing out and being convinced by the facts; and moreover respect for and continuance of the custom was assured when given such a slant.

In the system now developing and centering about the Church, care must be exercised lest the Word of God, "Ondaka ya Suku," become a sort of talisman, used glibly to supposedly strengthen restraints and lines of development that might be more effectively maintained by keeping them rooted in the tribal way of life, at least until they are able to appreciate the scientific explanation. The Christian Church among the Ovimbundu is a vital and growing concern, but from the very nature of the case is not so compelling to the native conscience that by mere mention of it and "Ondaka ya Suku" everything is explained, and social restraints respected and maintained. The demand is too great and there is a risk lest hypocrisy be encouraged. Many restraints have adequate foundation in the Umbundu way of life, if that way of life is not too severely discredited. The Christian convert will do well to regard this foundation as valid, and at the same time by Christian education strengthen it and other lines of development that must needs come. There is considerable bewilderment among second generation Christians.

A few of the Ovimbundu are becoming inquisitive and are beginning to ask whither they are bound as a group. It is difficult enough to establish a Christian Church and community among subject peoples anywhere, but if the people have lost their soul, that something that still makes them a people and gives them individuality, the difficulties are greatly increased. To have a great church you must have a great people.

Our Individualism Foreign to African Life

Two other observations of a general nature: it is practically impossible for a westerner to appreciate how revolutionary our individualistic gospel is to the native mind. It runs counter to his group action and thinking. From the stand-

point of the group conscience, confidence, and action we are likely to kill the goose that lays the golden egg. Moreover, a considerable amount of missionary effort is divisive. Often the native Christian runs away with the proposition of "Come ye out from among them and be ye separate." There ought to be many points upon which all Ovimbundu are united, and such points might reasonably be fundamentals of culture, or certainly the spirit and approach to life that that culture encourages. Unless Christian native leadership discovers these points and leads the way, sooner or later a non-Christian but educated leadership will come into being—or products of the Roman Catholics may assume this leadership. The future of the native church, as now projected, will be much less secure, so far as the tribe as a whole is concerned.

The Spirit of a Practice Must Be Understood

I am of the opinion that it is courting disaster to indicate particular instances of native culture, particular ceremonies, acts or practices, as being of permanent value and thus discarding others. I am thoroughly convinced that to dwell upon the superficialities like clothing, hats, shoes, and such externals, is wasted effort and will antagonize the vast majority of progressive natives.

As to particular ceremonies, a foreigner runs a graver risk; there are many that on the surface appear quite harmless but the psychological implications are far reaching to the native himself; and on the other hand there are others that the foreigner will condemn on the basis of the visible practice, and to the native it may convey real spiritual truth. Somehow the *ideal* of the thing, its spirit, the inner witness, must be grasped and appreciated when we talk about the Umbundu way of life. There must be sufficient catholicity of spirit to appreciate the ideal of the system and not give up the search and discredit the whole system when obviously inhuman and grotesque practices are encountered. In the long struggle for tribal solidarity, continuity, and individuality these practices may represent gropings after values of permanent worth. Allowances must be made for failures to live up to best, and also for movements within the life of the tribe that were aberrations and not conducive to the highest good.

Personally I believe that long before Christianity and so-called civilization came, there was already a humanizing influence at work, the cruder was gradually giving way to something finer. It is so unfair to indict a culture or civilization on the basis of particular practices taken out of their setting, and with little or no understanding of the spiritual groping or social purpose that sought expression therein. The long uphill journey of the race universal needs to be kept constantly in mind, and even Christianity itself has not lived up to its revelation through the long years.

Recently a young Ochimbundu of reasonable education and in a position of responsibility said in public address, "We of the new generation have no grounds upon which we can with impunity hold our elders and their way of life in contempt. We are now getting a certain knowledge from books and from foreigners. What is behind this knowledge we know not. For aught we know there are also serious mistakes and excesses. We must reverence even more the gray hairs of our elders, even though they may not have made Christian confession, for they make beautiful our only records whence we have come, and it may be that they contain no more untruth than the books we now trust so implicitly. Moreover, their extremes and absurdities were in our favor. They labored for tribal continuity and respect for certain values. They planted a certain fear in us and encouraged us to tread rightful paths, so that even the wrong and untrue served its purpose. Then too, we know too little of the new life to condemn the wisdom of our elders. Judged from the standpoint of justice, love, and kindness, I am not yet convinced of the great superiority of the new ways."

The temptation is to superficially find out the people's so-called conception of God, their idea as to future life, and a few other notions with theological bearings, and use them as jumping-off places; not realizing that the culture, way of life, or revelation, that produced those notions may have also produced others of equal, if not greater, worth. A theological syncretism, if the

investigation and appreciation stops there, must needs be superficial and of questionable value as a basis of missionary approach.

A Ministry of Spirit to Spirit

Our ministry to be vital and abiding must be a spiritual ministry. The particular form or practice that Christianity has taken in the long centuries of self-expression in divers cultures, and among varied peoples, its many tributaries and borrowings, are valuable as expressions; but should not be stumbling blocks to a ministry of spirit to spirit any more than the forms and practices referred to in Umbundu life. I am trying to say that we should not become involved in particular forms or ceremonies either in Christianity or the Umbundu way of life, but should aim to get beneath to the spirit of both in the sure conviction that when the spiritual gropings are brought into contact with the fullness of the Christ spirit the soul of the people will be saved, and the form of expression will be in keeping with further revelation, education, and self-discipline. In other words, psychological adaptations are vastly more important than ceremonial adaptations. When gropings after a fuller expression of such spiritual values as kindness, justice, and love are shown in word, life, and deed, the Christ spirit, the resulting expression, may take many forms but will show the Christ influence.

The Umbundu Approach to Life

I venture to mention, by way of illustration, some observations of the Umbundu way of life that seem to me to penetrate to the very soul, and ought to have survival value when spirit plays upon spirit, and ought to be nurtured and conserved in the newly developing way of life.

1. The simplicity and naturalness of spiritual expression in the Umbundu way of life. Recently as a member of the Scripture Revision Committee I have been going over the admirable revision of the Gospels by Dr. Ennis. Never before in my life have I been so profoundly impressed with the simplicity, naturalness, simple kindness and helpfulness of Jesus. His spirit which so easily found expression in the at-hand things of life and contacts ought to be very appealing to the simple Umbundu woman as she spends her day sitting on a simple mat in meditation, or to the man as he confidently communes in a simply constructed spirit hut. The sheer helpfulness ought to be compelling to a culture that in its ideal state depends so largely upon simple good will and kindness. Pretentious setups and ambitious programs are more likely to bewilder the poor Ochimbundu accustomed to a simple and natural spiritual communion.

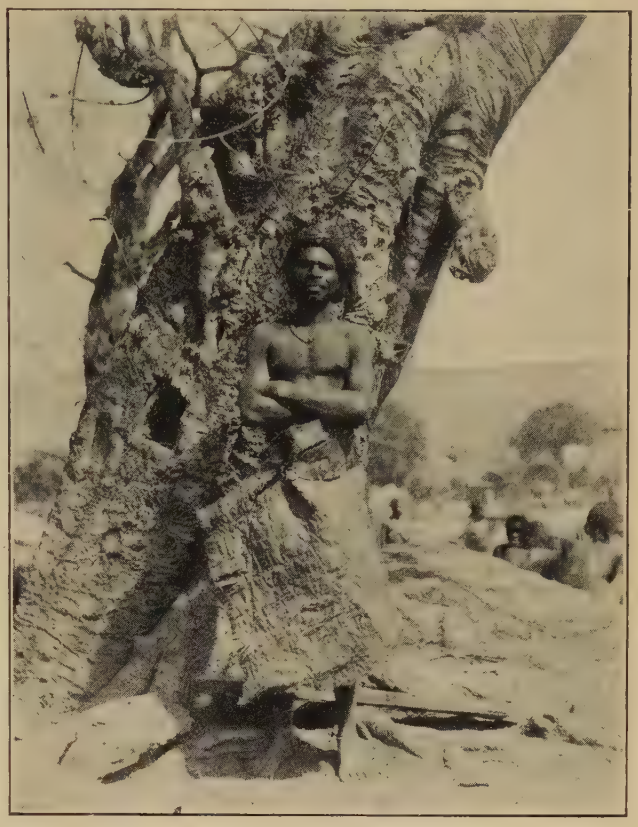
2. The natural and normal method of religious education in the Umbundu way of life has tremendous spiritual advantages. The youth was trained in the tribal point of view and approach to life so naturally and normally that he did not realize it. No strain, no fuss, but just living and growing so effectively that the way of life was absorbed and became a natural possession. If Umbundu mothers and fathers, as Christians, could train the children as naturally and normally to be like Jesus, how ideal it would be! There is something of spiritual advantage in this that ought to be conserved.

3. The excellent balance between work, play, and worship so that they just faded from one to the other without strained effort indicates a spiritual basis and philosophy of life worth continuing and knowing more about.

4. The way that the Ochimbundu faces reality has sometimes made us hastily call him a fatalist. He is hardly a fatalist for he does believe in doing something about it, but that something is to himself. As I have been able to appraise the Umbundu approach to life he seems to be more concerned with the individual's inner preparation and ability to face life as it is than to change conditions so as to lessen hardship and suffering in general. His approach generally is not creative. The youth is not encouraged to dream dreams and aim at building better, but to face reality unflinchingly and conquer. A wholesale surrender to this philosophy of life would be to endorse conservatism and the status quo, and yet when the social, economic, and political conditions under which the Ochimbundu must live during this generation are considered there is considerable suffering and hardship ahead; and

somebody is going to pay the price for any changes that come. He must at the same time be encouraged to see visions and become ambitious to change unfortunate conditions, and yet he may quite well conserve his approach, wherein life is looked upon as a severe discipline and the individual needs to be trained to endure suffering and hardship. There is danger lest the ambitious youth seek shortcuts and not show a disposition to pay the price.

5. The reality of the spiritual in Umbundu thinking should not be dissipated by abstractions, forms of worship, or what-not by a people who came by a different path to spiritual consciousness. Anyone familiar with the form of utterance in the spirit hut or in Umbundu communion generally, its informality and genuineness, cannot but covet for the prayers of Christians something of that simple approach. I am of the opinion that the observations here noted, if sympathetically developed, may provide a spiritual basis for Christian approach and development of far-reaching implications.



The Court Crier

New Social Adjustments

We are in the midst of great changes. I'll indicate briefly what I mean. The present generation Ochimbundu is turning seriously to agricultural pursuits. Many are finding it advantageous to live near their gardens, fields, and irrigation ditches. The social and otherwise reasons for their fathers congregating in villages no longer exist. Many of the authorities are encouraging this scattered building. I venture to prophesy that it will be increasingly difficult to get a sufficient number of native Christians in a single village to effectively support teacher and evangelist under present régime, let alone the other types of workers urgently needed. The growing difficulties to organize village work from the governmental standpoint also have their bearing. The time may be nearer to hand than we realize when our educational approach should be more along lines of training the masses for full and effective independent Christian home living, and not make becoming a teacher and so-called leader our main objective. Fortunately the Ochimbundu is spiritually fitted to accommodate and adapt his Christian way of life to this social adjustment, if Christianity can in some way conserve the simple and natural approach wherein the spiritual life is associated with and finds natural expression in family, home, field, eating, bearing children, sickness, and death; wherein the youth is naturally and normally trained into the tribal point of view; wherein the spiritual is real and vital. A school and meeting-house complex is developing that is at variance with what I am trying to say here, and is increasingly getting the enterprise involved in huge physical plants, programs, and governmental complications.

Treading the Path of Sacrifice

I mention one other observation: the sacrificial approach in the Umbundu way of life. Granted that something is lacking in the attitude toward individual worth and that this approach easily leads to extremes, yet there is something worth saving in a way of life wherein belongings and personality itself are subject to what is con-

sidered the common good. Something is lost when a plain villager in following the way of his fathers will without hesitation make an offering of an ox, and on becoming a Christian can hardly offer a chicken for maintenance of an enterprise that nurtures him spiritually, educates his children, and heals his sick. Native villagers support quite naturally their chiefs, medicine men, and other public servants. There is something valuable in this sacrificial approach and if the Ochimbundu is to reach spiritual heights he might as well continue treading the path of sacrifice both with goods and being.

The observations herein recorded are not in any sense final. They merely indicate personal reactions at this particular stage of the writer's development, and are shared for what they may be worth. When it comes to the how of conserving these elements of permanent value there can be no general rules. Others will have ideas and reactions based on their experience and acquaintance with Umbundu way of life. I am convinced, however, of one thing—in the kind of movement herein outlined it is idle to think that by introducing a new course in the schools, revamping the curriculum, preaching a series of sermons, or making a frontal attack on the native church will get desired results. These things are subtle and what is needed is a sympathetic awareness in every-day contacts and decisions of routine nature. If in the course of the next decade we missionaries should live, act, and talk with an awareness of these things, not riding them to death in cheap conversation, but absorbing more of the spirit of them ourselves, I prophesy that naturally and normally the spirit of the Umbundu way of life will be increasingly appreciated and profoundly affect the developing Christian Church and the whole future of the Umbundu-speaking people.

"I Am Singing, Not Crying"

"THIS summer," wrote Mary Hurlbut of Dondi, West Africa, in November, "I went to Bailundo by tepoia or hammock. We slept in the woods. Some of the women and girls who were with me were returning from our three weeks' refresher course. As we started on the next day they asked me if I knew the name of the woods we had been passing through since noon the day before. I said, 'Yes, it is Njimba-silile.' Then they went on to explain the meaning of the word:

"In the days of caravan travel they would be very tired when they reached that woods. Many would be stiff, so that they could hardly walk, and some would be groaning because they were so tired and footsore.

" 'Njimba, si lile,' they would reply when questioned: 'I am singing, not crying.'

"That seems to be characteristic of the Negro philosophy. They don't make a big fuss over things that hurt them either in body or spirit. They say, 'I am singing, not crying.'

"Things aren't easier here than they are at home. The locusts have been with us for three years. When they come by the millions it doesn't take them long to eat up everything that is growing. Many have had their wheat eaten just when it was ready to harvest. Most of the women have planted their fields in the river bottoms three times, just to have them eaten off each time. They can plant these fields earlier because of the moisture there, and they count on that corn to tide them over until the corn in the other fields is ready. As that corn is just an inch above the ground many will go hungry before it is ready to eat and many will have starved to death. There is no government relief fund and taxes are as high as ever. A tax of $3.50 is no small amount when a gasoline tin full of corn only brings them eighteen cents. Of course, when buying it back they have to pay more.

"But they are singing, not crying."

Mr. R. W. Msimang, president Johannesburg Bantu Football Association; Mrs. Godfrey, donor Transvaal Challenge Trophy; Mr. G. D. Montsioa, president Transvaal Bantu Football Association; Dr. Williamson Godfrey, donor South Africa Challenge Cup; Mr. S. G. Senaoane, secretary of the three associations and director of recreation, Johannesburg Municipality.

Activities in Johannesburg

By RAY EDMUND PHILLIPS

THE picture shows an Indian physician, Dr. Williamson Godfrey, with his Scottish wife, and the two cups which they have presented for competition by football teams in South Africa. The champions of the Bantu, the Colored, and the Indian Associations in the Transvaal, first, will compete for them; secondly, the champions of these associations in the Union of South Africa, the solid silver large trophy being the national Challenge Cup. This is the first time that efforts have been made to bring together the winners in these separate associations, and it marks a definite step forward when Indians, Eurafricans, and natives can compete together in a sportsmanlike spirit.

Dr. Godfrey is the President of our International Club, and he is keenly interested in the development of a brotherly feeling between the different racial groups in this country. The success of the Club is highly gratifying. Membership now numbers over two hundred. Chinese, Indians, colored (mixed), natives, and eighteen or twenty brands of white folk, have met regularly in a variety of gatherings.

Unemployment has been a new problem during the last year or two. Hundreds of men and women, young and old, living in the locations, have been unable to find work. Due to the communal system of self-help, traditional among the Bantu peoples, those out of work have been taken care of by those who had work. But this merely meant that while there is no shocking distress apparent, the level of the whole has sagged, the whole population is near the starvation point. Commercial firms have cut their work staffs to the limit, and natives have been the first to suffer. For the first time in the history of Johannesburg it has been impossible for scores of youths, living with their parents in our big townships, to obtain employment.

Three unemployed boys' clubs have collected these boy loafers into work-and-play units with a program which covers clearing land, making fences, painting, roofing buildings, making football and tennis courts, and, when not at work, congregating around game boards, attending cinema shows and weekly talks by myself, kicking the football, and "pasting it home" on the

Pictorial Map of the Witwatersrand Gold Fields

Since 1886, when the Main Reef series of conglomerate beds was opened up to the west of Johannesburg city, the gold mines (the reefs have been mined almost uninterruptedly for 75 miles from west to east) of the Witwatersrand have produced gold to the value of well over a billion pounds sterling, and it is estimated that about three fifths of this sum has in one way or another been disbursed in South Africa. The gold mining industry has been the principal means of promoting the development of South Africa; to a very important degree the railway system of the Union and the whole economic structure of the country is based on the Witwatersrand.

In this important area are carried on the social, medical and evangelistic activities of our missionaries. Mr. Phillips' article gives some little idea of what is being attempted by the Bantu Men's Social Center, the International Club, the unemployed boys' clubs, the showing of films in a great number of mine compounds, the opening of branch libraries, the Joint Council, with its efforts to educate white and black men in mutual understanding and reciprocal duties.

Dr. James Dexter Taylor, who has taken up the work laid down by the late Dr. Frederick Brainerd Bridgman, is connected with the six organized churches of our mission in the Johannesburg area and a hundred and thirty places where people meet regularly for worship. And there is the Bridgman Memorial Hospital and the medical and well-baby clinics carried on mainly under the supervision of Ruth Cowles, R.N.

baseball field. We have developed some expert baseball teams. We hope to keep two hundred of these boys, fine, keen young fellows, from degenerating into criminals. Some fifty have been found work. The situation is easing.

At the Bantu Men's Social Center a successful experiment has been tried in appointing a native man as secretary in full charge of activities there. Mr. J. R. Rathebe has been carrying on the work in as able a fashion as it has ever been done. All the usual activities, educational, athletic and social, are attracting Johannesburg's leading native men to this big building and its playing fields.

Members of our mission have spoken to groups of whites in churches, university, high schools, luncheon clubs, on native affairs. Our films on native life have been much used. Through the Johannesburg Joint Council of Europeans and natives a good deal has been done this past year to educate both native and white opinion on many questions dealing with the delicate problem of living together in harmony and dealing rightly with one another. As Chairman of the Publicity Committee I have my work cut out for me in keeping Dutch and English newspapers informed.

Branches of our newly formed Carnegie library have been started in some fifty centers. We are now showing movies in sixty-six points for the Chamber of Mines alone. We are investigating the question of "talkies." No silent films are being imported into the country now; and yet the available supply of talkies of the right kind is as yet grossly inadequate. We are making arrangements for specially importing reprints of silent films to keep us going until talkie stocks improve.

The missionary responsibility and opportunity here is the preaching of the Gospel to the 400,000 natives on the Witwatersrand, now, in a transition period. The old customs and sanctions of heathenism being sloughed off must be replaced by loyalty to Jesus Christ. This carries with it the duty of preaching to the whites their obligation to the natives, the lesson that the Christian way of life includes brotherliness for black as well as white. We must provide black folk with the best education possible, and urge, in season and out, the responsibility of the Government for providing a larger measure of training of all kinds for preparing the natives for living a well-rounded life, economically, socially, spiritually; all schools but one in the whole of the Transvaal Province are run by missionaries! The missionary, being closest to the natives, must constantly be on the alert to educate city councilors, police, government officials, and the general public regarding special needs and the attitude bred in the native mind by unjust treatment in the courts, by unfair regulations, by thoughtless treatment. Many groups can be reached with the appeal for a greater measure of understanding in racial matters.

Taiku's Jubilee

By PHILIP DREW DUTTON

THE American Board Mission in Taiku, Shansi, celebrated its fiftieth anniversary on October 28, 29, 30. The community, the local Kung Li Hui institutions, the schools, were well represented; two hundred Christians from the country churches came in for the gathering.

The North China Kung Li Hui was represented by its Chinese General Secretary, Mr. Chang Heng Ch'iu. Early members of the church who returned for the occasion included Mr. Liu Fa Ch'eng, an English secretary in the Provincial Government, and Dr. An Show Tseng, superintendent of a military hospital in Taiyuan. Both had passed through the experiences of the Boxer Year, Mr. Liu losing his grandfather and his mother at the hands of the Boxers. Dr. An was the only one of his immediate family to survive, escaping only by a hair's breadth. It was hoped that Dr. H. H. K'ung might return for this anniversary of his home

Congregation Leaving Taiku City Church

church, but urgent government business made this impossible.

The meetings were held in the City Church, which, built in 1924 at a cost of approximately $34,000—of which nearly a third was subscribed in China—stands on the spot where missionaries and Chinese Christians perished together in 1900, and is a memorial to those martyrs. The building was attractively decorated for the occasion with banners and scrolls presented by sister churches, by the Christian Literature Society and other mission organizations, and also by local government bodies. A wooden tablet, the gift of Dr. H. H. K'ung, hung across the face of the gallery, opposite the pulpit.

On Sunday some seven hundred people crowded the church almost to capacity. During the three days of meetings the older church members recalled the scenes of earlier days; and many younger Christians heard for the first time, or in greater detail, of 1900 and the years preceding.

The Shansi Mission of the American Board owes its origin to the Oberlin Band*, a group of students in Oberlin Seminary who purposed founding a university in China. Dr. and Mrs. Martin L. Stimson, the first of the Band to arrive, reached China in 1881, locating in Taiyuan in the summer of 1882; Dr. and Mrs. Charles D. Tenney, Dr. and Mrs. I. J. Atwood, and Rev. C. M. Cady reached there in the fall, settling in Taiku the following year, the Stimsons following later. Here Dr. Atwood built up a flourishing practice; his clinic and opium refuges proved the entering wedge into the conservative city.

Of these pioneer missionaries Dr. Charles D. Tenney was most widely known in China. In 1887 he resigned from the Mission and was appointed by Li Hung Chang as Commissioner of Education for Chihli Province. Pei Yang University in Tientsin was founded by him. Later he became Chinese secretary at the American Legation in Peking.

In 1889 a boys' school was opened, with Liu Feng Chih as teacher of Chinese classics and K'ung Hsiang-Hsi as one of his pupils. Mr. Liu* became the first convert. In January, 1890, he was much moved by a sermon of Mr. Clapp's. After the service he rushed to the door of the street-chapel, invited people in off the street, and began to tell them of his new-found joy. From that day until the moment when he was struck down by a Boxer sword, he continued an earnest

*See Mrs. Lydia Lord Davis's article in the May, 1933, number.

preacher and outstanding Christian leader. The first girls' school in the Taiku field was started at Jen Ts'un in 1895, when Mrs. Lydia Lord Davis moved from Fenchow, bringing her school girls with her.

By 1900 the Christian community in and around Taiku included well over one hundred baptized Christians and probationers. The work was progressing well in all departments. Then the Boxers struck. In the Taiku field about eighty Chinese Christians perished, Liu Feng Ch'ih being the first one cut down in the city. All the mission property was burned. And every American Board missionary in Shansi was put to death, the Taiku missionaries being Rev. and Mrs. Dwight H. Clapp, Rev. Francis W. Davis, Rev. George L. Williams, Miss Rowena Bird, and Miss Louise Partridge. Mrs. Davis and Mrs. Williams were on furlough at the time.

In 1889 Dr. Atwood had gone home to retire, but in 1901 he felt constrained to return to the field, in view of the fact that he was the only man of the Shansi Mission living. He labored alone until in 1904 and 1905 he was joined by Dr. and Mrs. W. H. Hemingway, Dr. and Mrs. Paul L. Corbin, and Miss Flora K. Heebner. In 1907 Dr. H. H. K'ung returned from America and started the Oberlin-Shansi Memorial School for boys. Since then the work has grown steadily. The Mission now operates a large, well-equipped hospital. The evangelistic work stretches into six counties, with fourteen organized churches and some fifteen hundred members.

All this and much more we learned as Dr. Corbin, Mr. Liu Fa Ch'eng, and Dr. An Show Steng delved into the history of the past fifty years. On Saturday some two thousand people visited the various exhibits: that of the agricultural department of the Oberlin-Shansi Memorial Schools, showing the practical results of its experiments in seed selection and animal husbandry, and in the development of simple farm implements suited to the needs of the Chinese farmer; that of the industrial department of the schools, showing cotton and woolen cloth and various iron implements; the health exhibit of the Hospital; the handwork display of the Woman's School.

But the exhibit which quite naturally attracted the most attention was that of the Boxer and pre-Boxer relics. This included books and clothing belonging to missionaries and to local Christians, an oil painting by Mrs. Price, medical instruments, two white banners carried at the funeral of the martyrs, and a piece of white cloth that was tied about the head of K'ung Hsiang Hsi to identify him in the dark, as he came and went when the Boxers were imminent. There was also quite a collection of group photographs.

Memorial Service at the Graves

On Monday morning Mr. Liu Fa Ch'eng conducted a memorial service in the Martyr Cemetery on the campus of the Oberlin-Shansi Memorial School. Here fifteen Chinese and fifteen foreign martyrs lie buried, among them Mr. Liu's grandfather, the outstanding leader of the pre-Boxer church. On this sacred spot Mr. Liu told again many touching stories of one and another of those who laid down their lives in 1900 and who now lie buried here. At the close the congregation marched in a circle about the graves, singing as they went:

"Up from the grave He arose,
With a mighty triumph o'er His foes;
He arose a Victor from the dark domain,
And He lives forever with His saints to reign.
He arose! He arose! Hallelujah! Christ arose!"

Reducing the Deficit

By TREASURER BELCHER

THE Prudential Committee at its meeting of November 14 took very significant action regarding the deficit of the Board, for the clear understanding of which a certain amount of explanation is necessary.

The action taken provides that from funds held by the Board over which the Prudential Committee has discretion, there should be taken a sufficient amount to cover $150,000 of the deficit and that securities be sold in order to liquidate that amount of borrowing from the bank. This will reduce the figure of the deficit on the books from $311,714.03 to $161,714.03.

In the January, 1933, issue of the Missionary Herald the question of the Board using reserves and funds for liquidation of the deficit was discussed and the following facts were pointed out:

1. That restrictions made by will or term of gift are strictly observed.
2. That no gifts or receipts that could be used currently have been put into permanent funds.
3. That for the safety of the work the plan of spreading legacies over three years should be carried through and hence the Twentieth Century Fund must be continued.
4. That gifts which have been conditionally restricted are being used when possible.

The last item refers to funds that have been set aside for particular purposes, but the designation of which the Prudential Committee has discretion to change if other needs seem more urgent than the original purpose or if the original purpose cannot be realized.

The difficulties caused by having to borrow large amounts from the bank to finance the deficit and the problem of the final disposal of a debt of $311,714.03 led the Finance Committee to feel that some of these accounts should be applied to the liquidation of the deficit even though it would involve considerable sacrifice. They therefore recommended the action which was adopted by the Prudential Committee. A clearer understanding of the situation will be gained if the origin and present use of some of these funds are stated.

The first is the Mission Property Insurance Reserve. For many years it has been the practice of the Board to cover the insurance risk on its properties in China by a reserve built up by annual payments in the budget. Fire losses have been met from this reserve, but these annual payments and interest have more than offset the loss. Now that this reserve is to be used, it will be necessary to insure these properties in commercial companies at an increased annual cost.

Another one of the funds that is to be used is the Burr Fund which was turned over to the American Board by the Woman's Board of Missions, coming from one of their unrestricted legacies. In turning this over to the Board, they specified their desire that the income on it should be used for a specific purpose, but allowed the Prudential Committee to exercise its discretion as to the use of both principal and income for any purpose that seemed to the Committee desirable. The use of this fund for the deficit will cut down the current income of the Board by about $2500 annually.

Another fund is the Mission Property Fund, which is the result of sales of property on the field, and from which it has been the practice of the Prudential Committee to make appropriations from time to time for new property and repairs. In the last few years there have been a number of pressing needs of this nature which the Board has been unable to provide out of the regular budget, but which have been provided out of this Mission Property Fund. The use of this fund for the purpose of paying the deficit will make impossible such appropriations for property needs in the future.

There were other funds which had been accumulating for certain property needs, but which under the present reduction of work would probably not be needed in the immediate future. The

use of these funds for the purpose of paying the deficit does not involve immediate loss on current account.

The process of selling securities is not completed and it is not possible at this time to give the full report of the carrying out of this vote. The Treasurer's Report for the fiscal year 1933-1934 will give detailed information. However, it does seem wise to share with the friends of the Board as soon as possible the above information concerning such an important action.

In addition to the use of funds for debt liquidation it has been necessary to use other funds to the extent of $93,829.71 and to use the proceeds of property sales to the amount of $54,836 to balance the budget for the fiscal year ending August 31, 1934. This action was necessary in order to provide support of missionaries who are in process of being withdrawn and the savings of whose salaries would not become effective until next year. As their salaries have had to be continued through this year and in some cases extra expense on account of travel to this country has had to be incurred, it was necessary to find special sources of income to carry these expenses for this year only. The Prudential Committee felt that under these circumstances the use of capital assets to this extent for this purpose was the proper course to take.

We feel that the taking of these funds to meet deficits resulting from current operations in the last few years is a very serious step, involving as it does the use of capital assets of the Board. In all cases the legal right of the Prudential Committee to use these funds has been clear. The advisability of so doing has been determined by the seriousness of our financial situation caused chiefly by the heavy and rapid decline in the gifts from Congregational and Christian churches. There has been a decline of nearly 50 per cent in the last five years. The Board has tried to meet this by reducing expenditures, but has been unable to keep pace with the rapid decline in receipts. The fact that our personnel is in other parts of the world makes it impossible to plan for personnel reduction as quickly as could be done in the case of institutions operating wholly in this country. The commitments that have been made in connection with the engagement of native teachers and workers and also the government restrictions in some countries making necessary the continuance of schools until the end of the school year have made it impossible to cut down quickly on the appropriations for work. The depreciation of the American dollar in the last few months has also added to the budget difficulties of the Board.

All of these circumstances have brought us to a situation where it has seemed wise to sacrifice the advantages of our insurance reserve plan, the mission property fund and other funds as an emergency measure in order to make more secure the financial situation of the Board until the giving of our churches can be restored to a figure which will carry the work.

We want to emphasize the fact that the Prudential Committee fully recognizes that there can be no encroachment on capital in the case of bequests where the will states that the gift must be held as a permanent fund, or in the case of individual gifts where the terms of the gift impose a similar restriction. All those who are interested in gifts that have come to the Board with the restriction that they be held as a permanent fund can rest assured that all restrictions will be strictly observed.

Madura Centenary Greetings

In response to a cable of greetings to the Madura centenary celebration, held January 11 to 14, there was received on January 13 the following radiogram:

"Madura Christians send grateful, loyal greetings American Board century of loving, self-sacrificing service for South India. Psalm 145."

This Is Station A B C F M

DOROTHY P. CUSHING ANNOUNCING

Putting One Over on the Big Bad Wolf

The wool-working department of the Fenchow Bible Training School, which is comparatively new, is developing rapidly along sound lines, says Miss Mary McClure. One group of students who have mastered the carding and spinning are going eagerly on to laboratory work in dyeing and weaving on locally made looms. The department bids fair to answer some of the economic problems of the section.

Nothing Can Stop It

The indomitable spirit of Africa which cannot be kept from growing, is the message sent by Miss Anne Brookings of Inanda, South Africa. At the mission they planted a flower garden on a spot where old bean stalks had rotted into rich leaf mould. Within a few days stout green leaves came breaking through. BEANS!! They pulled them up—but the next day more came, pushing their way through three to five inches of ground toward the light. And that's Africa, says Miss Brookings. Cut down a tree and a dozen trees spring from the stump. Cut a fence pole, thrust it in the earth, and soon leaves and blossoms cheerfully cover the scarred stem. Not even a house built over it can hold down the Umtombe tree. The house may crack and split but the tree comes through. "It has been a bad year for many here. Drought, malaria, starvation and depression have done their best to cut down and kill, but we are still growing," asserts Miss Brookings. "We are growing in wayfarers, in Sunday schools, in women's work and in the seminary—not always in numbers, perhaps, but in spirit, progress, and faith. It is the Spirit of Africa. Things *can't* be prevented from growing!"

Mothers All the Same

Japanese babies and American babies look alike and talk the same language—if you don't believe it try and convince Rev. Floyd L. Roberts of Nagoya, Japan. Young John Taylor Roberts, who arrived recently, started his missionary career immediately. Streams of visitors paid their respects to him and his mother. Through these visits Mrs. Roberts made many contacts because, as Father Roberts says, "motherhood knows no racial lines and the details of home care make a bond that breaks down all racial barriers." As director of the Nagoya Choral Society, Mr. Roberts has made other interesting friends through musical channels, especially young people. He trained the Student Glee Club of young men from three of the high schools and his choral society gave the "Messiah" with only five foreigners in the chorus. The soprano soloist was Japanese, the alto, American, the tenor, American, and the baritone, English.

The Crims' White Christmas

When the Criminal Tribes Settlement had its White Christmas this winter the gifts "that made the chimes ring," were presented by two lads from the Nagar High School. Both have taken their stand as Christians. One wants to be a doctor, the other, a Bhamta, is being disinherited by his family because of his faith. He can expect nothing from them. Says Miss Ella Hoxie, "Both are boys fine in intelligence and character. Both are fully of age. They are just the gifts the Master wants—LIVES—we are happy over them. Rejoice with us."

An Alice-in-Wonderland Christmas

Sugar cane being planted, the weather getting hotter and hotter, all kinds of winged insects flying about, including a most pious gentleman called "the Hottentot god,"—the background of Christmas in Adams, South Africa, as Miss Lavinia Scott paints it. "The Hottentot God is a terrifying looking insect, two to four inches long with a narrow body, long legs, bulging eyes that seem to look right through you, and the pious habit of folding up his front legs as if in prayer." The female, by the way, who is a bigamist, never blinks at eating seven husbands at a meal without a thought of indigestion. Miss Scott, with other associates, helped conduct a win-

ter school in Esidumbini at the invitation of the native church and Community League, finding an appreciative people who attended the various classes and showered the missionaries with such edible gifts at their command as pumpkins, oranges and chickens.

Every Nation Needs More Women Like This One

The campaign against licensed prostitution which is being waged by many Japanese women is making real progress. Recently the last-licensed house in the Akita Prefecture was closed, reports Rev. Clarence F. McCall of Niigata. And the successful results obtained there are due primarily to Mrs. Hayakawa, "a wonderful woman, one of the finest characters we have ever known," adds Mr. McCall. For some years now Mrs. Hayakawa has championed the cause of girls who wished to be freed from their degrading servitude. When she learned that three girls had appealed under their legal rights to the police but without results, she went to the Chief of Police and told him something must be done. He did not act. She went to the Governor. Like many governors he had no desire to court unpopularity with any part of his constituency—so he, too, did nothing. Said the determined Mrs. Hayakawa, "Either you do something or I go to Tokyo and present this case to the Minister of the Interior." And she got action—the girls were freed. "Mrs. Hayakawa—may her tribe increase," says Mr. McCall.

One of the Facts

Bicycles or shank's mare, with their attendant restriction of area covered per day, have had to supplant the other means of transportation for workers in the Lintsing Association, North China, because of the reorganization due to great cuts in the appropriations for general work. Rev. Earle H. Ballou of Peiping, after a tour in this section, reported inevitable disappointment, heartbreak and misunderstanding, as he tried to explain why it was financially impossible to keep on the staff many of the ministers and Bible women who for years had given faithful service and witness in the community. As for the missionaries, they will turn circuit riders, with a greater area to cover under increased pressure. They will have to be away from home and families for longer periods with the inevitable discomforts of country touring in China. Yet, in the face of all this, Mr. Ballou says that he has heard no complaints as the shadow of depression has crept over the work. "Anxiety, distress at the curtailment of long cherished and promising enterprises, the deepest perplexity as to the future—but no complaints."

"The Church of God Endureth"

Within seven miles of the city of Shun I Hsien, Rev. and Mrs. William B. Stelle of Tunghsien, together with other delegates to the Annual Association meeting, were met by an evangelist on a bicycle and told to turn back. "Even now the city is being besieged by renegade troops," said he. Pastor Ts'ao Wen Hsuan had done splendid work in Shun I Hsien and had invited the conference to meet there. Trenches dug in their own front dooryards by the civilians under military compulsion; houses demolished for materials; fortifications and bomb-proof caves brought the horrors of war straight into the homes; nerves stretched to the breaking point by the hours of waiting for no one knew what. All this made up the picture which Mr. Stelle saw when at last he got into Shun I Hsien. A delegation of city leaders called on him to express their hearty thanks for the helpfulness of the church during the danger periods and their high esteem of Pastor Ts'ao.

It Must Be Heart-warming

Jesse Chiyaka Evambi is in charge of the fields at the Boys Boarding School in Sachikela, West Central Africa. Last year he harvested a fine crop of rice. The agriculturist of the Benguela Railway bought all of this rice that could be spared, six tons, to be exact. Why? In order that he might distribute it as seed through the region touched by the railway. "This is the best rice I have found," he said, "next year I will take all the rice and yellow dent corn you can furnish me." The rice is a Japanese variety secured by Dr. William Cammack, a former missionary of the American Board, says Dr. Merlin W. Ennis, who has the satisfaction of knowing that Jesse Evambi is one of "his boys."

Television Section

Station ABCFM

The Inscription of This Fountain

"A Cup of Cold Water 'in His Name,' in loving gratitude for our society and its founder and leader for twenty-five years, Mrs. Mary C. Hardin, from the Young Ladies Mission Study Class, Eldora, Iowa, U. S. A., 1905-1930."

Symbol of the Water of Life

When the Young Ladies Mission Study Class of the Eldora, Iowa, Congregational Church, leader Mrs. J. F. Hardin, completed a quarter of a century, they sent the Silver Jubilee offering to India to build a memorial fountain in front of the Mary Hardin Hall in Madura, India. The Lucy Perry Noble Institute, of which Hardin Hall is a part, carries on a varied work for women and girls. The Hall was built by the Congregational women of Iowa in recognition of the service rendered state work by Mrs. Hardin. Through the years Mrs. Hardin's mission class has numbered 400 girls. Miss Swift and Miss Chandler by fountain.

Sunshine and Shadow

Edna and Edwin, children of Outstation School Teacher Edson Nkomo, came, all dressed up, to visit with their mother at Chikore, Southern Rhodesia. But they were camera-shy! June Dixon, daughter of Rev. and Mrs. F. R. Dixon,

thought the situation had a touch of humor, especially the face of the twin nearest her in picture No. 1.

But a reconciliation was affected by June through the medium of fruit. Seated in their mother's lap the twins "stole" the picture while June presented a neat little back to the camera. Mrs. Dixon says the twins had not made many social calls among white folks. It is needless to add that Edna and Edwin's father and mother are Christians; were they not these dusky babies might have been superstitiously abandoned.

Television Section Station ABCFM

Sizing Up the Prospect

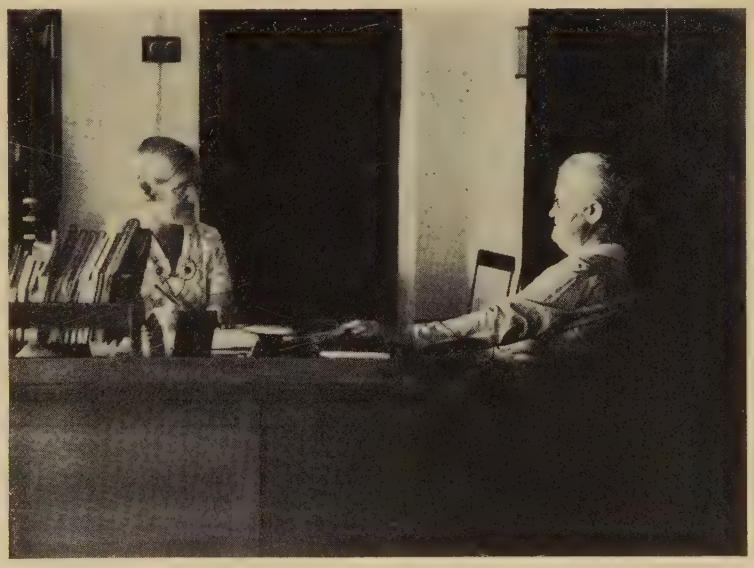
Contacting

Hooked !

Young Bantu is introduced to the white practice-baby doll used in the baby clinics of Ruth C. Cowles, R.N., Johannesburg, South Africa.

Talking Things Over

(Left) Miss Gertrude E. Chandler, in charge of Lucy Perry Noble Institute, with (right) Miss Eva M. Swift, founder of the Institute and for years its director, now retired but living in India still.



Commended by Government

"One of the best in Bombay in point of efficiency and discipline," says the Government Educational Inspector of the American Mission High School, Byculla, Bombay, India, whose principal, T. Buell J.P., received in September the Silver Kaiser-i-Hind medal from Government in appreciation of his conspicuous services to education. For four generations the Buells have been devoted friends of the American Board. Mr. Buell's great grandfather helped the Board missionaries when they opened their mission in Uduvil.

Christian Patriots

Program Prepared by Marion Ballou Fisk

Have the room decorated with as many flags of all nations as possible. Your Young People's Society may enjoy making small paper flags of the different countries, as one of their "service projects." Give one of these flags to each lady as she arrives.

Appoint a "Color Bearer" ahead of time, who shall display the flag of the country, and give a brief description of the flag, before each topic is presented. These flags should measure at least three feet, and may be made of either paper or cloth if no "store" ones are available, and should be saved for future use.

Worship

Hymn: "Not Alone for Mighty Empire."

Bible Reading: Isa. 2: 2-4. 26: 1-4.

Reading: Last seven stanzas of "The Present Crisis," by Lowell.

Program

Roll Call: Ask each lady to name the country whose flag she holds, its form of government, and its present political head.

Leader: This month with its two notable birthdays of Washington and Lincoln, two of our own national heroes, our thought naturally turns to those who make a nation's destinies.

Some time ago the *Literary Digest* printed the outcome of a questionnaire which had been made among hundreds of boys, to determine what "heroes" were serving as their ideals. They believed that these ideal heroes would indicate in some measure what tomorrow's men would be like. It was gratifying to note that Lindbergh led the field by a big majority. It was surprising to note the low rating of athletes, and millionaires; men of science and letters outranked them as a general thing. It is sad that "My Dad" was lowest in the list, receiving only two votes. But even if "Dad" does not seem like a "hero" to his son, he does have a great share in moulding his character, and it is gratifying to find how many of the men who have had a share in making our country great, grew up under the influence of the Church.

Color Bearer presents "The Stars and Stripes," describing its meaning.

First Speaker: "Patriots who came from the Manse" (6 minutes).

See "Ministers' Children," *Christian Herald*, November, 1933.

Color Bearer presents the flag of Japan.

Second Speaker: "Patriots of Japan" (6 minutes).

See "Kagawa," *Pilgrim Highroad*, October, 1933; "Pacifists versus War Lords in Japan," *Congregationalist and Herald of Gospel Liberty*, April 20, 1933; "Descendants of the Gods," page 153, May, 1933, issue, "Psychology of the Japanese People," page 4, January issue, and "We Women and World Peace," page 13, January issue—all three in The Missionary Herald.

Color Bearer presents the flag of China.

Third Speaker: "Patriots of China" (6 minutes).

See "Chinese Students Not in the Newspapers," page 381, Missionary Herald, November, 1932; "The Constructive Internationalism of Three Men," page 148, Missionary Herald, May, 1933; "Communism," page 365, Missionary Herald, November, 1933; "Educating Chinese Patriots," page 16, *Guest Book*, 1932.

Color Bearer presents the flag of Great Britain.

Fourth Speaker: "Patriots of India" (6 minutes).

See "Centenary of Raja Ram Mohun Roy," *Congregationalist and Herald of Gospel Liberty*, September 28, 1933; "Gandhi's Goal," same, November 9, 1933; "Untouchability in India," same, March 30, 1933; "The Triumph of India's Outcastes," page 35, Missionary Herald, February, 1933.

Color Bearer presents the Turkish flag.

Fifth Speaker: "A New Republic—Turkey."

See "Character Building in the New Republic," page 139, Missionary Herald, May, 1933. (A brief summary of the work of Mustapha Kemal may be found in "Turkey's Abraham Lincoln," *Readers Digest*, November, 1933.)

Color Bearer presents the flag of Czechoslovakia.

Sixth Speaker: "The Washington of Czechoslovakia."

See "A Distinguished Contemporary: President Masaryk," *Congregationalist and Herald of Gospel Liberty*, March 16, 1933.

Sentence Prayers: That our own and all the nations of the world may be truly Christian nations, and that to each may be given truly Christian leadership.

Book Chat

The Real Truth About China?!

I have just read *Ways That Are Dark*, by Ralph Townsend, and am reminded of the advice given to me by an older missionary when I first went to China. He said, "Write all you can in the first months that you are there before the first impressions have worn off and you take as a matter of course the new and strange experiences." Mr. Townsend must have had the same advice, for after a few months in Shanghai and about a year in Foochow he brings out this volume of the real truth about China. There are only two groups of persons who have the temerity to write about China and the Chinese—the first is those who have been there a few months when impressions are vivid and the other consists of those who have spent years of living with and among the Chinese and who feel that they have begun to really understand something of the background of the life of this, the oldest nation on the earth. Arthur Smith is an example of this latter type and Ralph Townsend of the former.

The shortcomings of this book are very patent to even a casual reader. I doubt if it will make any converts to Mr. Townsend's attitude of dislike and complete disparagement of the Chinese people, though it may confirm in their opinion those who like him would dismiss them as a race of lazy liars, incapable of religious understanding or intellectual achievement.

One does find, however, a vividness of description that brings back clearly his own first impressions and reactions. Arthur Smith once referred to China as the land of "pagodas and pig odors," but Mr. Townsend seems to have noticed only the latter and he describes that aspect of Chinese life both fully and fluently.

There is also an interesting humor in it but not intentional. His reference to the missionaries' social life "when they get together it is more often than not to sing doleful hymns," can't help but bring a smile to those who know and have lived in missionary groups. At the same time it is interesting to read his complimentary references to some of our American Board personnel.

Mr. Townsend's solution of the problem of chaos in China is also typical of the newcomer from the West. He suggests that an impartial foreign constabulary be assigned to help restore order in China together

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with an impartial judiciary and international revenue service. "By such means," he says, "with two years or less most of the worst could be eliminated in China."

As a psychological study of the effect on a young aggressive American of an old civilization suddenly trying to find itself in the twentieth century world, this book is most interesting. As a true picture of China today, the reviewer in the *New York Times* gives its value in the phrase, "A long way from the truth about China."

HAROLD B. BELCHER

A Remarkable College

The publication of *Haverford College*, by Rufus M. Jones (Macmillan) was called for in connection with the Haverford centennial, celebrated in June, 1933.

A hundred years ago the Quakers who had settled in or near the city of Brotherly Love and the colony of William Penn began to realize that for the internal discipline of the flock and their normal influence in the community, they needed ministers and leading men of learning as well as of the inner light. Haverford School represented the forward movement and twenty-three years later assumed the name and full status of a college. The Quaker managers were intensely loyal to their incipient school, but even so, when twelve years old, it was suspended for three years for lack of adequate resources. From the start the institution was intensely loyal to Quaker convictions, which included full toleration toward those who followed differing pathways. The original plan was "guarded education" and the doors were slow in opening, as they did fully open, to welcome members of other denominations. In time the supporting group, and particularly at the stage when President Isaac Sharpless led the college into greatness, was able in some magic way to attract fairly princely gifts. Yet, even when it might have grown great in numbers, Haverford, of set purpose, limited its service to comparatively few. The largest number of students in the first forty years was 79. Even now in the full fruitage of its life, Haverford limits its student body to three hundred, plus twenty postgraduates. The relation of teaching and administrative staff to students is about as one to six.

Since the author participated in the semi-centennial of his Alma Mater as a student, and has taught every graduate for the last thirty-nine years, his statement that the pervading ideal of the college is *honesty* will be accepted. This should make for strength in science, with its emphasis on observation, accuracy, truth. It should also make for strong individual character, with conscientious acceptance of responsibilities, duties, loyalties. It should make for fair play in athletics, and cricket has been a favorite game; for team work among members of the managing or teaching group; and for creative leadership among teachers and graduates. The Haverford purpose has ever been to build inwardly rather than to expand outwardly. Much has been made of the meditation and worship, often silent, and in Thursday meetings and other services. The college shows the peace and strength born of quietness and confidence. Quakers seem to be pastmasters in the art of student discipline and development, resulting in this instance in an astonishing array of titles, degrees and positions received among the alumni. The centennial volume is magnificent in sweep and marvelous in the details given. Even every "spoon man" is called by name, the man who at the end of his college course is voted by his classmates entitled to keep the class spoon, which means on the whole, he is the best liked or respected among his classmates. Beginning at the second century with President Comfort at the head, Haverford seeks finer service, not fuller numbers.

Haverford College holds its distinctive and established place in America, but this reviewer, after sharing more than forty years in the life and work of one American college overseas, may certainly commend Rufus Jones' book to every American educator abroad and indeed to every American in the foreign field who wants to offer something of the best from this country to his friends in some other country.

GEORGE E. WHITE

A Real Boy in India

Irene Mott Bose has written in *Totaram, the Story of a Village Boy in India Today* (Macmillan Company, $1.90), an unusually attractive and authentic story of the life of an Indian village boy, and the book is illustrated by equally attractive and authentic pen sketches by Margaret Ayer. The story of Totaram is told in a style that has real charm and is well adapted to the needs of children. The author has had intimate contact with the life of the villages of Central India as she has carried on her social program among them. She brings out clearly the superstitions and prejudices of the people and some of the obstacles against which they work, but she does so with sympathy and brings out also the attractive side of their life.

Totaram is a real boy. The tricks he plays and the troubles he gets into are very much like those of any American boy. The setting is, of course, very different, and therein is much of the fascination of the book.

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EASTER IS AGAIN HERE.— the Supreme Victory Day of Our Holy Faith. The Religion of Jesus Christ is the only one whose founder, having conquered death, rose from the grave and forever lives. Let us together celebrate this Anniversary of His Resurrection, for Easter is the one day without which all other days in the Christian calendar have no meaning; for, "If Christ be not risen, then is our faith vain." (1 Cor. 15:14). May you find comfort in the certainty that death does not end all, for Jesus said, "Because I live, ye shall live also." We shall meet our loved ones in the Land of Eternal Day.
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Elephants and tigers, gypsies and wandering singers, pass through its pages. The reader gets a vivid sense of being with Totaram as he goes to school, as he accompanies his family on a pilgrimage, as he plays with other boys and girls, and as he is one of the parties of a typical child marriage. We recommend this book enthusiastically not only to parents and teachers who want to help their children to an understanding of child life in India, but also to any grownup who would like to have a real peep behind the scenes of Indian village life.

A. H. Clark

A Wellsian Prophecy

H. G. Wells' latest book, *The Shape of Things to Come* (Macmillan Company, New York, 1933, $2.50), is a most interesting affair. It is written from the viewpoint of New Year's Day, 2106. In other words, the narrative covers the period A.D. 1929-2105.

It is what Wells calls a "speculative spree," the product of his own "ready, unclouded imagination."

Some of the interesting chapters are those that have to do with events from now on. Wars and rumors of wars are on the docket for some time. He finds Germany and Poland soon clashing over the Danzig Corridor. Japan in 1935 occupies Peking and Tientsin and sets up a puppet monarchy in Peking; then pushes on into China in 1937-38 and tries desperately but vainly to conquer that land. The social disintegration of Japan sets in, while Communism gets a firm hold upon China.

"The last war cyclone is in the period 1930-50." Then comes "The Raid of the Germs," by which hundreds of millions of the earth's inhabitants are swept off the stage. Poverty sets in. The central government of America loses its control and our country becomes divided into small provincial sections like those before the Revolution.

There is a world renascence, however, with our technical experts in the lead. The first world conference is held in 1965 at Basra on the Mesopotamian plain, and in due time a World State is set up which brings about the organization of plenty, an older and wiser "average man," proud growth in language, mentality, and sublimation of interest, and a new rich life generally.

We have not discovered in Wells' development of a World Unit the unifying influence of a universal Religion. Rather is the human race drawn together by common need and common sense. Man seems to have it wholly within himself to work out a happy world.

Recent Publications of the Boards

The American Board

The American Board and the Laymen's Report. A statement adopted by the Prudential Committee November 14, 1933. 4 pages.

Year Book of Missions, 1934. 54 pages of information concerning the work of the Board. Price, 35 cents.

The American Missionary Association

Indians Who Have Made Good. 12 pages.

The Way to Freedom. Lincoln Day program for 1934. 6 pages.

Who's Who: A Directory of Workers. 36 pages.

Annual Report for 1933. 90 pages.

The Commission on Missions

Where Your Dollars Go. An enclosure leaflet. 4 pages.

Education Society

Helps for Your Social Relations Program in the Local Church. Prepared by the Department of Social Relations. 4 pages.

The United Missionary Conferences

In Pittsburgh, Pa., was held, the last two days of January, 1933, a conference which was an outcome of discussions at the Foreign Missions Conference in December. The secretaries of twenty-three boards and societies there, making definite plans for coöperation in home base promotion, agreed in broad outline to the proposal that there should be twenty-five interdenominational foreign missions conferences in the larger cities of the country, and an executive committee, Dr. R. E. Diffendorfer, chairman, was made responsible for the conduct of these meetings.

Two series were finally decided upon: a short series in the spring, for which Dr. A. L. Warnshuis and Mr. Leslie B. Moss were responsible, and the large series in the fall of 1933.

The Spring Meetings. These began April 19 and continued until May 24: two days each in White Plains and Brooklyn, N. Y.; Newark, Orange and Trenton, N. J.; Philadelphia, Baltimore, Wilmington, Reading and Harrisburg, Pa.; Binghamton, Elmira, Albany, Utica, Syracuse, and Buffalo, N. Y.; Erie, Pa.

Meetings in the South. An interdenominational committee of which Dr. W. G. Cram of the Methodist Episcopal Board, South, was chairman, arranged an itinerary for Dr. E. Stanley Jones in southern territory the latter part of March and early in April: Winston-Salem, N. C.; Atlanta, Ga.; Memphis and Nashville, Tenn.; Dallas, Tex. About 2,500 ministers and their wives met in conferences with Dr. Jones, and nearly 25,000 people gathered in mass meetings in the largest auditoriums available.

The Fall Meetings. The executive committee engaged Rev. Herbert F. Laflamme as executive secretary for the campaign, and selected a list of twenty-nine cities to which were offered the opportunity of having one of these conferences. The cities without exception responded immediately.

The series commenced on September 28 in Worcester, Mass., and continued in Boston, Portland, New Haven, Rochester, Cleveland, Toledo, Cincinnati, Columbus, Detroit, Grand Rapids, Louisville (Ky.), Pittsburgh, New York City, Chicago, Milwaukee, Des Moines and Sioux City, Omaha and Lincoln, Topeka and Wichita, Kansas City and St. Louis, Oklahoma City, Springfield (Ill.), Indianapolis, Washington, D. C., and Philadelphia.

Programs. The program in each city was worked out in detail by a local committee, three visits having been made to each of the cities in advance of the coming of the team, to assist and confer with these committees. A major feature of the programs was a conference of ministers led by Dr. E. Stanley Jones. General and young people's mass meetings were arranged, meetings for various groups of business and professional men, business and professional women, church officers, leaders of mission study classes, Sunday-school teachers, students.

Publicity. Three months prior to the fall campaign publicity was sent to both the religious and secular press and feature releases were made in some of the centers. Fourteen greater New York newspapers published interviews, sketches and articles. Thirty-one religious magazines carried specially prepared articles or parts of releases. Editors and correspondents were sympathetic and generous. Five hundred and sixty-five thousand biographical folders were supplied to the twenty-nine cities. Fully one and a quarter million pieces of literature were distributed.

Purpose. The announced purpose of these united meetings was "to coöperate with the local churches and all other Christian agencies in presenting anew our own and the world's need of Christ, the wealth of our resources for life in Him, and the call of God and the challenge of the present world situation, for the continued development of foreign missions."

Response. The response to these meetings has been beyond expectations. Pages could be filled with the glowing reports from the cities visited.

Business men have been won from antagonism or apathy to warm interest in the missionary enterprise. The spiritual life of numberless churches has been greatly strengthened by the earnestly evangelistic quality of the messages. Again and again mission study leaders have been given new ideas in the development of programs in their local churches. One of the most heartening experiences has been the opportunity of speaking to great numbers of high-school students. In several instances the conferences have been the means of developing a new *esprit de corps* among the ministers of the city. It is certain from the enthusiasm and interest in the meetings that they have not only been deeply appreciated but have brought a new intensity of interest in missions.

Plans. The Foreign Missions Conference of North America at its meeting in January has given its approval to a continuance during this year of this interdenominational method in which the boards merge their major promotional activities for the year.

This, That, and the Other

Growth in Bailundo

In the first six weeks after his return from furlough Rev. Daniel Hastings baptized 138 as new members of the church. "Infant dedications have been almost as many. In two more years, which will be twenty years since we came out, should all move well, Bailundo should score ten thousand members. Up to date, we lack only eighteeen to have a membership of seven thousand. It is thrilling! I can look back to the time when there were only four hundred members, and twenty-eight outstations; now there are two hundred and twenty. It certainly is wonderful.

"Our growth has been not only in membership. We have grown from every mission angle. The fine group of cultured and educated Christian young people we now have is one of the finest flowers of our station efforts."

Teaching School in West Africa

"One would think that teaching would be easy," exclaims Miss Mary Hurlbut of Means School, Dondi. "Just take a textbook and go ahead! But that is where one's troubles begin. What text? Is there one in print that is adapted to the life here, and if so is it in Portuguese, and is the cost within the economic reach of the people? One seldom is fortunate enough to find all of these essentials. One must usually prepare the lessons and then have them mimeographed.

"We were talking today with one of the elders who is the leader in a Christian village near one of the larger towns. Many of the men work in the railroad shops located there. He said that they had school morning, noon, and night. The women came in the morning, the children in the afternoon, and the men at night after they had finished their day's work. We said, 'But it is planting time. How can the women go to school in the morning?'

"He said, 'Well it's this way. One of the women gets up early, before daylight (about 4.00 or 4.30) and rings the bell. Then the teacher and the other women get up, and they take with them the few lanterns they can find, and go to school until 8.30. Then they go to the fields.' I wonder how many of us would want an education that badly. They are living up to their proverb, 'Ka ci vala, ka ci nganyala' ('If it doesn't hurt it isn't worth while')."

"We Are Good Fighters"

The Boys' School at Sholapur, India, has been battling its way through many vicissitudes since June, financial ones heading the list. "But we are good fighters and we are coming through with a considerably smaller deficit than we had expected to have," adds Miss Margaret Hammaker. "In July we held a council-of-war. No money. Many were saying, 'Close the school.' But what of the 150 boys? And where would eight teachers find places in the second week of the school year? No, we'll carry on.

"So the manual-training teacher said, 'We'll stop our classes temporarily, and let the experienced boys help, and we'll do only commercial work. The orders will come.' And they have. Many a mother's son has toiled over work bench with plane or hammer or saw to help his school.

"Our Scouts are the proud possessors of a new drum earned by themselves. So every other boy is 'rarin' to go' and be a Scout. Yesterday our troop brought the house down with their excellent drill and realistic first-aid demonstration at a big Scout rally. We did not burst with pride, fortunately. It was a close call. Instead, today we burst into print in the local newspaper.

"Like that of missionaries everywhere and of many of you at home, my job has been a double one this year: in the boys' school and the girls' school. The teachers have been most helpful, and there has been a real advantage to me in this doubling up in view of the fact that the two schools are to be united next year.

"Our Thanksgiving service on the preceding Sunday was a beautiful sharing with the sick and poor and needy, in the name of Christ, to whom we give thanks for all we have and are. Hindu schoolboy and schoolgirl stood side by side with Christian at the offering table, giving freely and with such joy. We are giving for Him. We are living for Him, too."

How History Should Be Taught

At the Balkán Conference in Saloniki, Greece, a resolution was presented by the president of the Teachers' Association of the city, a former Anatolia College student, that Balkan history should be taught in the schools in such a manner as to create mutual good will. "The significance of this is apparent," adds Mrs. Ernest W. Riggs, "when one remembers that the Balkans have been considered the tinder box of Europe."

The First Mexican Principal

of the Instituto Colon, Guadalajara is Miss Victoria Rivera. The school reports an increase in enrollment and is going ahead with the progressive methods inaugurated by Miss Margarita Wright. "The Colegio Internacional under the new principalship of Mr. Abel Camacho has added a third year to its curriculum and more than doubled its enrollment over last year . . . It is interesting to note," adds Rev. Clarence A. Neff in *The Mexico*

Microbe "that all the American Board institutions in Guadalajara are now under Mexican direction . . . Our various activities are probably touching the community at more points than ever before. Mexico as a field for work presents peculiar problems, and calls for constant 'rethinking' and adapting to changing conditions and needs."

Was This Worth While?

A story is told by Miss Isabelle Phelps of Paotingfu, China, to show the rich results of "some famine relief funds, some educational funds, several years of effort and prayer."

"Sixteen years ago a dirty girl, with uncombed hair, often loitered beside the street gateway of a certain yard in our city. The missionary would have just time enough to smile at her and say 'How?' before she would dodge back into the inner court to tell the exciting news that a foreign devil was passing by and had spoken to her.

"Then came the big famine and she studied in the famine school at the Women's and Children's Broaden Knowledge Court near by. It was worth while venturing to go there because she was given a bowl of uncooked millet every day, and she and her mother could manage to live on that. Learning to read proved amazingly interesting, also, and she soon stood at the head of the class. By the time the famine school closed she was eager to get a real education if possible.

"She was taken on as a charity pupil in the Mary Morrill Women's School, where she studied for four years. She soon became an earnest Christian and when an opportunity came for her to take a position as evangelist in a Presbyterian hospital for women, she filled it acceptably. A young woman teacher in the Presbyterian mission school admired her so much that she asked the privilege of having her for a sister-in-law. On the strong recommendation of this teacher Loyal Wisdom promised to marry a man whom she had never seen, who was working in the south. She remained true to him during four years of waiting, before he was able to give up his position and return home for the wedding. The last part of this time she was with her parents, and she acted as deaconess of the city branch church.

"Her mother was very sceptical about this man and taunted the girl about him occasionally: 'He can't be very anxious to marry you or he wouldn't wait so long. Probably, if he ever does show up, you will find that he is pockmarked or disfigured in some way, so that no one else would have him.' One day her gold engagement bracelets disappeared from their hiding place, and she knew, without asking, that they had been sold to help out the family finances.

"At last the long waiting time ended, and the bridegroom sent for his bride. Her mother accompanied the girl, and returned from the wedding amazed at and delighted by the appearance of the handsome son-in-law she had acquired. In a few weeks the couple were appointed as missionaries to Yunnan, under the Chinese Home Missionary Society, accepting a salary considerably lower than Mr. Ch'en had been receiving in his former position, because they felt that the opportunities for service were much greater.

"When they were filling out the application papers, Mr. Ch'en turned to Loyal Wisdom and said, 'How shall we answer this question as to the length of service we are willing to give? They ask whether it is for a term of years or for life.' 'Tell them it is for life,' was the prompt reply.

"So now they are working in far-off Yunnan Province, and every few months a letter comes to your missionary telling about conditions in the church they have founded, about the women's Bible school, or about the prison preaching. Always the letters are cheerful, and Loyal Wisdom feels that God is richly blessing their work for Him, and is thankful that she has been loyal to the knowledge He gave her an opportunity to gain."

Students Use Even Furnace Room

at the American Junior College for Girls in Athens, and one of the teachers has to have twelve classes a week in her bedroom because of the largest registration (for school year 1933-34) the school has had —two hundred and seventeen. "We cannot grow in numbers until we have more buildings. How we long to complete McCallum Hall," writes President Mills.

"The college campus is a happy and peaceful place. That the spirit of brotherhood prevails was well demonstrated by the unusually large offerings of fruits, candy, and playthings that were brought by the students as thank-offerings to the Thanksgiving exercises, and later distributed to underfed children in two especially poor refugee villages. The net gain at the annual bazaar held that week, participated in by practically the whole school body, was about $300, all of which will be spent for the poor."

Hold Your Horses?

The first time Agnes Adora Wood went to Engcukwini Sunday School three years ago, the teacher asked a small boy to take care of her horse and that of her companion. "And every time after that the same boy, growing taller, as boys will each year, continued to take care of the horses," she adds. "He was a faithful attendant at Sunday school. The other Sunday I found that several women were attending it, not a common thing out here as it is popularly supposed to be for children only. I investigated and found that all were from non-Christian homes. And one was this boy's mother. He had interested her in Sunday school and she comes regularly. Good work for the boy—and for the school!"

C. F. Andrews at Sholapur

He was there in November to speak on the occasion of the laying of the foundation stone of a new hospital for *Harijans* (outcastes) writes Miss Ella Hoxie. It is being built on the initiative of the local medical association.

"Mr. Andrews began his speech by commending these people heartily and all others who had taken part in it. He said he knew of no other city in India where the doctors were doing so much for the *Harijans*. Then he proceeded to say that, having said that much, he would have to say something less pleasant. He had been to see the section where the *Harijans* live, with holes for doors that they have to crawl in and out of like animals, the huts being so close together that there is no chance for decent living. He said that if there were one or two municipal councilors present (and there were a considerable number!) that their first duty the following day should be to go to that quarter and see the conditions for themselves and then set to work to change them. He also said to the rest of the assembly that they had no business to vote for any councilor who would not do his duty in this respect! He said it with fire—but without venom. The people applauded heartily. He closed by asking to be forgiven for 'scolding' and said he was sure that the next time he came to Sholapur and visited the *Harijan* quarters he would find entirely different and improved conditions! A brave stroke. He succeeded admirably in hitting the nail on the head. He is due to sail for England on Saturday and thence to South Africa. We all feel so privileged to have met him personally. He is a great man with a great soul, who is giving himself night and day for the people of this land."

The Girl on Our August Cover

was, at the time she posed for the photograph, a student in the American College at Sofia. She is now teaching in the Grade School of that city that is supervised by our Mrs. Alma Woodruff, and her sister has become a member of the staff of the College, the enrollment in which is 489, nearly half of them girls.

Harwood Bible Training School

of Fenchow, China, has sixty-seven students this year, as many as can be comfortably accommodated. A Children's Department has been organized, writes Miss Mary McClure. "I have felt the need for years of an adequate laboratory course in child care to go along with our classroom work. But what we needed if we were to develop a course of that sort was an adequate person to head it up. She must be a trained nurse, and a person of high Christian standards; someone with a vital interest in folks. This summer such a person appeared. One of our own girls, who in June graduated from our Nurses' Training School, was invited by our principal to join the school faculty. We have fifteen children in the nursery, all under six, taken care of by the students under Miss Hsin's direction. We decided to start with the mother of the children, which gave us a group of fourteen, distributed among the five higher classes. They were assigned two hours each day in the nursery. And now after a month and a half there is no doubt about results. The children are all gaining beautifully, and the mothers, who at first were rather resentful over having to drop certain courses in order to 'take care of children,' have been won over completely and are giving hearty cooperation. I think that we are blazing the way for a new development in our adult education."

Mrs. Constance Makanya

who in 1932 took the midwifery course in the mission hospital in Durban, and on her return home erected a three-roomed corrugated iron hospital there, is doing a beautiful work in Imbumbulu. It is so far from Durban that it is beyond the means of the people to get a physician to come there, and it is a long hard trip for sick people to travel by native bus. The mission doctors have gone there at times but not often. They have helped her all they could, and gifts coming to her through Dr. Taylor have made it possible for her to build. Besides her maternity work, she has made, with her husband who is a school inspector, an excellent garden to teach people the value of vegetables in the diet of children.

Personalia

Mrs. Azel A. Martin of Batlagundu has supervision not only of the station boarding school, but of the Hindu Girls' School (day school) and of the Bible woman's work. Rather a load for one woman in addition to the care of her own home and family! She was kept busy during her "vacation" at Kodaikanal, too, acting as church organist for the English, teaching piano and singing in the High Clerc School, and practising for her work as accompanist in Mendelssohn's "St. Paul," given by the Choral Union.

Miss Alice Pettee Adams of Okayama, Japan, was one of those invited to the fiftieth anniversary of the National Education Association on November 11, and received a gold medal, a purse, and a formal certificate of recognition for her work.

Rev. Paul R. Reynolds' family is staying this year in Peiping, so he himself is having the interesting experience of living right in the High School in Fenchow, eating Chinese food and wearing Chinese clothes. Teachers and students alike increasingly drop into his room at any time, and he is having new and deeper contacts with them. He has been elected chairman of the Committee on Religious Education for North China, and in order to visit the various districts for a study of the work done, will make his headquarters in Peiping part of the year.

Lavinia Scott, in this her first year at Amanzimtoti Institute, Adams, Africa, has not been able to keep out of extra-curricular activities. She has

charge, with the help of native teachers, of the girls' Sunday school; helps Miss Ngozwana, the one native woman teacher with a B.A., with Wayfarers, Native Girl Guides; helps with the girls' sports, the school paper, and the library; has been elected chairman of the Woman's Club, of European and native teachers and wives; and is chairman of the committee to plan the student dramatic efforts. One of her English classes dramatized a Dickens story, and the class entered into it "almost too well," so that she held her breath, wondering what they were going to do next.

President Hsiang Hsi K'ung of the Oberlin-Shansi Memorial Schools, Taiku, North China, has been recently appointed Finance Minister of China. He is a graduate of Oberlin College and Yale University. He is a brother-in-law of General Chiang Kai-shek.

Professor Loutfi Levonian of the Near East School of Theology, Beirut, has had recently published, *Religion and Peace*, and *Religion and Prayer*, both in Turkish.

Miss Isabelle Harley, of the American Academy at Scutari, Istanbul, has joined the staff of the Girls' School in Saloniki, Greece. Miss Sarah Woodward of the Gedik Pasha School has become a teacher in the American Collegiate Institute in Izmir. These are two of the personnel changes brought about by the closing of Gedik Pasha.

Rev. and Mrs. Dean R. Wickes and Rev. and Mrs. Lewis L. Gilbert have removed from Lintsing to Tehsien. Dr. Alma Cooke and Valley Nelson, R.N., will remain in Lintsing till spring.

Rev. and Mrs. Henry A. Neipp have returned to their own station, Chilesso, West Africa, after an absence of three years, two of which were spent substituting in Bailundo for missionaries on furlough.

Rev. Loy Long of the Gates Memorial, Sholapur, India, has been nominated to the Municipality. He takes much part in civic affairs, and in them makes the *Christa-Seva-Mandir* a force in social justice.

Miss Irene Bostrom of the American Junior College, Athens, was in charge of the Y.W.C.A. bazaar held on December 1. She found a fine spirit of helpfulness and the wish to do as much as possible for those less fortunate a real experience. This is her eighth year of teaching, and she believes she never had a finer class than two she has this year.

Miss Mary McClure is dean of the Women's Department of the Catherine S. Harwood Bible Training School, Miss Jen, the former dean having resigned at the close of school. Mr. Wang Ching Wen has been principal of the whole school for two years.

Mrs. Matthew Henry Buckham

Martha Tyler was born in South Africa, the daughter of the American Board missionaries, Rev. and Mrs. Josiah Tyler. Her grandfather was president of Dartmouth College. Her husband became the president of the University of Vermont. She was honorary vice-president of the Woman's Board of Missions from 1907 to 1916, during which period she was president of the Vermont branch of that board, becoming its honorary president in 1919. In 1930 she was elected a member of the Prudential Committee of the American Board.

Her tastes were scholarly. Graduate of Wellesley College, she was drawn into library work at Columbia University, later becoming curator of the Fairbanks Museum at St. Johnsbury. After her husband's death she kept in close touch with the life of the university, encouraging generously by word and deed its women students especially. She had an unfaltering faith in youth.

Rev. William Fry English, Ph.D.

A son of New Hampshire, he was a graduate of Dartmouth College in 1882. After his course in Hartford Seminary, his marriage to Janet Smith McCrone of Hartford, and two years' experience as pastor at Essex Junction, Vt., he was appointed missionary of the American Board to Turkey. He was located at Sivas, and much of his time during the next five years was spent in touring the field. The Missionary Herald of that period printed many of his letters describing the progress of evangelistic work in the villages and the condition of the churches in the outstations.

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Ill health obliged him to return to America in 1892. He became pastor that year of the Congregational Church at East Windsor and remained there twenty-four years, retiring in 1916 to become treasurer of the Missionary Society. He had been superintendent of schools also during the greater part of his pastorate; was for several years a trustee of the Hartford Seminary Foundation and assistant state superintendent of Connecticut. Two of his five children followed in his ministerial footsteps: Rev. William F. English, Jr., of Norwood, Mass., and Rev. James F. English of Manchester, N. H. The Missionary Herald has already recorded his death at the age of seventy on October 11, 1933.

Rev. John Alexander Ainslie

whose death we chronicled in our November number, had been a missionary of the American Board for ten years; with the transfer of his station, he became a missionary of the Presbyterian Board. He himself had been ordained as a Presbyterian minister. His parents, Rev. and Mrs. George Ainslie, were missionaries to the Indians in Indian territory for many years, and there their son was born.

He was graduated from Beloit College in 1877, and from Princeton Seminary three years later; married Ellen Dunham of Beloit, and went out to join the Eastern Turkey Mission of the American Board. He was located at Mardin, where his special task was field work among the many outstations. "I love this work of touring," he wrote, "though there are hardships in it. It is a real pleasure to me to preach in Arabic, and to see the eager faces turned to me."

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a winter station the city of Mosul which had preceded Mardin as a full station, but had been found to have a climate unfavorable for missionary residence, especially in summer. So Mr. Ainslie with his family removed there in the fall. The condition of the church there began at once to improve. There was quiet, steady growth: an evening school for young men was started; Mr. Ainslie spent much time in the villages. His family returned to Mardin for awhile but he held on, though threatened with death by mob violence instigated by Catholic priests. The church, however, continued to be a source of joy and encouragement to him. In 1891 it was decided to hand over Mosul and its outstations to the Presbyterian Board, and the Ainslies decided to transfer their relations, also.

The Chronicle

Furloughs Authorized

December 12. Miss Una J. Minto of the West Central Africa Mission, beginning in the summer of 1934; Rev. and Mrs. Duane V. Waln of the West Central Africa Mission, beginning in the spring of 1934.

December 12. Rev. and Mrs. J. Kingsley Birge, Rev. and Mrs. Paul E. Nilson of the Near East Mission, beginning in the summer of 1934.

December 12. Miss Isabelle Phelps and Miss Gertrude N. Wood of the North China Mission, beginning in the summer of 1934.

Arrival on the Field

November 10. At Adana, Turkey, Miss Lillian C. Brauer, returning to the Near East Mission.

Marriage

November 6. At Riverside, Calif., Mr. Adolph W. Silzle and Margaret Bell Haskell, formerly of the Bulgarian Mission, and daughter of Dr. and Mrs. Edward Bell Haskell of Pordim, Bulgaria.

Deaths

December 18. At West Medway, Mass., Mr. William E. Hitchcock, formerly of the Ceylon Mission.

December 19. In New York, Rev. Charles W. Holbrook, M.D., a missionary of the Board in the Zulu Mission from 1883 to 1896.

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